The Bombay Guardian.

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WEEKLY REVIEW.

—We hear from Sholapore that Professor Keru Luxamun Chuttra of Poona, gave an admirable lecture in the Government School there, on the 25th, on the Eclipse and connected subjects. "It was perfectly simple and yet embodied all the latest scientific facts. He had seen the total eclipse for about three minutes at Beejapoor, having a fine view of all the phenomena. His lecture cut away all the old Hindu notions as neatly as possible. Perhaps his report may be accessible in the papers ere long."

We have heard from a number of correspondents in the interior about the eclipse; for the most part envious clouds thought proper to take part, as they generally do at this season, in eclipsing the sun, imagining this to be their special function. We believe the German *savans* who came so far, and who erected their instruments some leagues south of Beejapoor, failed to get a good view of the eclipse. They were tearing their hair with confusion and chagrin, we are told. We wait, however, for their own report. We expressed the feeling, that they should have taken up different positions, and probably they now regret that they did not.

—The storm of the 9th and 10th appears to have had a very extensive range and to have been exceedingly disastrous. We chronicled as remarkable our fall of 12 inches in one day; but at Ahmedabad 18 inches fell in one day, 28 inches in three days. The devastation in Guzarat is frightful. The fine city of Ahmedabad is said to be ruined. And what is wonderful is that we are only just coming to the knowledge of what has happened. If the disaster had occurred in England, the whole world, India included, would have received the particulars. The tardiness of the reports may be in part accounted for by the temporary interruption of communications; but the *poco curanza* of 'our own correspondents' may perhaps share the blame. If it had been a ball, or a race, or a mess-room fracas, we should have had columns of details and opinions. It appears now that something like 10,000 houses have been destroyed or damaged in Ahmedabad, involving loss of property variously estimated at 25 lacs and upwards to a crore. But all parts of Guzaret seem to have been visited more or less by this deluge, and there has been a great destruction of grain crops.

We have received a pamphlet entitled Ritualism at the Cape of Good Hope. It contains a letter addressed by Colonel Aston to the Dean of Capetown setting forth his reasons for leaving St. George's Church; and a second letter in which he replies to some criticisms that the first had undergone. The letters were written in 1857 and 1858. We have placed the first letter among our selections, not merely because the Rev. Mr. Douglas, then Dean of Capetown, is spoken of in connection with the vacant Bishopric of Bombay, but because some of its remarks are wellworth republishing. We entirely accord with what is said about *intoning* prayers.

The *Overland Mail* of August 7th just received, contains a letter from Dean Alford, so admirable and so important, that we hasten to give it a place in our columns. He had been attacked for fraternizing with Dissenting ministers at the anniversary of Cheshunt College, and thus replies:

"I have no hesitation in saying that, as I do not expect, so neither do I wish for, any reabsorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be 'not unwise, but understanding what the will of the Lord is.' And to my mind, His will has been unmistakeably manifested in the free expansion of the Christian conscience as now found among us. It is our duty not to fight against His providence; not to attempt to work our way back to an uniformity which has utterly gone by; but to surrender our miserable jealousies; to accept, bravely and frankly, the state of things in which God has placed us: to walk, in the kingdom of God, and to the house of God, and in society before the world, hand in hand with our Nonconformist brethren. Thus only shall we of the Church of England be making safe and wise preparation for the day which must soon come upon her. We may, if we please, lower ourselves, by exclusiveness and uncharitableness, so as to become in that day a mere sect among sects; but we may also, and I hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State, a Church among Churches."

A Mission to the Hill Tribes, Europeans and Natives, on the Tea Estates in Cachar, has been organized. A committee have been formed in London with General Sir H. Edwardes at the head of it; Dr. Archibald Graham is a member. From an advertisement in a home paper we take the following notice:

"The Tribes of the Kookies are about 100,000 in number, and occupy high lands close to the Tea Planters in Cachar, where there are now 300 of our countrymen settled. The Naga Tribes lie widely extended to the N. E.; whilst the Singphoes are said to be about two millions in number, and occupy the vast regions north and south of the Patkoi Hills, from Upper Assam to China. The present Missionaries sent out by the Society are two Germans, Messrs Blaich and Roth. It is expected that a Medical Missionary will soon follow.

"The American Baptists have lately established a successful Mission among the the Garrows.

"Our knowledge of these interesting Hill Tribes is very limited. No Christain Missionary has been known to reside among the Singphoes."

The *Madras Churchman* inveighs against 'the abomination' of evening communion. If the writer were speaking of the Supper instituted by our Lord, this language would be rather startling; seeing that it was instituted and first celebrated in the evening, and that there is not a word in the New Testament to indicate that this is not a proper time for the commemoration of our Lord's death. But our contemporary is speaking of something very different. The rite is, to him, of the nature of a sacrifice, and it is made awful by the Real Presence. What constitutes 'the horrible profanation of evening Communion' is that the elements are not taken fasting.

"To have permitted no food or drink to pass our lips from twelve o'clock the night before, *is* and *always* has been the Catholic rule, the rule of the Catholic Church, and to it we Catholics are bound by every tie."

If it is a kind of sacrilege to add the bread and wine to food already in the stomach, it must be equally sacrilegious to add other food to the bread and wine; so the necessity for fasting beforehand seems to be not much greater than the necessity of fasting afterwards. If any one finds that he enjoys more intimate communion with his risen Lord and with his brethren by fasting before approaching the Lord's table, let him fast, by all means; but when the idea is taken up that it is a horrible profanation of the rite to join in it without fasting, it is evident that the speaker has grossly misconceived the teaching of the Bible, and the spirit of true religion.

The *Nagpore Observer* (an Anglo-Marathi paper) inveighs against the State Church in India, regarding the appropriation of public funds to the support of English Chaplains as a grievous injustice to the tax-paying community. But is there any one Church in India that can be called a State Church? The alienation of lands, the allowances from the revenue, made formerly by the Native rulers of this country in favor of idolatrous temples and institutions, have been continued by the present Government. Hinduism, Mahomedanism, Roman-Catholicism receive large support from the State, as well as Protestantism. Is the editor (we suppose him to be a Native) content that the Government should cease to support Hinduism as well as Christianity?

The *Observer* greatly mistakes in supposing it necessary to discredit the Bible as a revelation, in order to show the impropriety of having a State-paid ecclesiastical establishment. It is not because the Bible is the inspired volume that the Government of India support chaplains of the Church of England, but because a large number of its servants, military and civil, belong to that Church. So that if our contemporary could make it clear as day that the Bible is not true, he would have furnished no argument for disestablishing the chaplains, that would weigh in the least with Government.

With regard to his attack upon the Bible, the Nagpore journal shows that it has not considered the matter very profoundly.

"The story of the Ark is wilder than the wildest Hindoo fiction, and unless we are to suppose that all the mammalia, reptiles, birds, fishes, am-

phibia, and insects that entered the Ark were subjected to hydraulic pressure and hermetically sealed for the time, we must discredit the narrative."

The *Mutsya Purana*, one of the sacred books of the Hindus contains an account of the Flood, embodying the main facts though with many legendary distortions and intermingled absurdities. Similar traditions have been found among the Karens and many other Eastern nations. It is not necessary to suppose that the Bible teaches the absolute universality of the deluge. At first sight the language may seem to have this universal character, but it is limited by the declared scope, which was—the punishment of the human family, the descendants of Adam, who occupied at that time a comparatively small portion of the earth's area. Language of a similar character, with a restricted meaning, is found in other parts of the Bible. The *Nagpore Observer* must have thought little of the requirements of the case, when he imagines that fishes, amphibia, reptiles and insects required a place in the ark. The germs and eggs of a great many animals not marine, preserve their vitality under water. The one window about which this unreflecting writer makes merry, was not intended for air, and was generally closed. There were other provisions for air, of which we are not informed but which we can easily conceive.

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THE SUN.

The last number of *Macmillan* contains an article by two writers, Dr. Balfour Stewart and Mr. Lockyer, entitled, "The Sun as a Type of the Material Universe." After reading it carefully we fail to see the pertinency of the title. The article is mainly an attempt to give an account of recent observations on the Spots of the Sun and of the speculations suggested by them. We are thankful for anything that will help us to understand the true nature of the sun and the causes of his luminosity, but we cannot say that this article has helped us very much. The spots are spoken of as having been discovered by Galileo or his contemporaries, but they had been observed at least 1000 years before. The style is not very lucid. Take, for instance, this sentence:

"We may begin by saying that the whole brilliant surface of the sun, called the photosphere, expcet those portions occupied by the spots, is coarsely mottled; the surface is in fact principally made up of luminous masses—described by Sir William Herschel as corrugations—and small points of unequal light, imperfectly separated from each other by rows of minute dark dots, called pores, the intervals between them being extremely small and occupied by a substance decidedly less luminous than the general surface."

Now it seems to us that a person not previously intelligent of the matter, would have great difficulty in understanding the above description. What is the antecedent of '*them*' (near the close)? Dots? rows? points? or points and masses? What is it that the rows separate? the small points? or the points and luminous masses? The whole as it stands is a complete jumble which only a person already informed could understand.

The 'luminous masses' mentioned above, are called 'flakes' by Dr. John Herschel who in speaking of them starts a very extraordinary speculation. They are, severally, of definite forms, compared, for shape, to rice grains and willow-leaves. "These flakes" says Herschel, "are evidently *the immediate sources of the solar light and heat*, by whatever mechanism or whatever processes they may be enabled to develop and, as it were, elaborate these elements from the bosom of the non-luminuous fluid in which they appear to float. Looked at in this point of view we cannot refuse to regard them as *organisms* of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet we do know that vital actions are competent to develop both heat, light and electricity." Gigantic glow-worms? or angels?

With regard to the *faculæ*, the paper in *Macmillan* says:

"They are bright spots of diversified form, quite distinct in outline, and either entirely separate or uniting in various ways into ridges and network. These are the most brilliant parts of the sun. Where, near the limb, the spots become invisible because they are hollows, those undulated shining ridges still indicate their place, being more remarkable thereabout than elsewhere on the limb, though everywhere traceable in good observing weather. Faculæ appear of all magnitudes, and range from barely discernible softly gleaming narrow tracts, 1000 miles long, to continuous complicated and heapy ridges, 40000 miles and more in length and 1000 to 4000 miles broad."

The consideration of the vast dimensions to which these *faculæ* sometimes attain, suggests to our mind the question, May not the objects seen in the sun's corona at a time of total eclipse, be these very *faculæ*? Seen on the disk of the sun, they are in the line of vision, perpendicular to the eye; the obscuration of the sun's disk would naturally enable us to see them at right angles, so to speak, branching off from the disk. The sphericity of the sun and its rotation make it certain that whatever objects we see around its disk in an eclipse must ordinarily be between the sun's disk and the eye. In this connection we quote from the *Bombay Gazette* an account of the recent eclipse as seen in its totality on board the Steamer *Rangoon* from Aden:

"At first the moon appeared a dark jagged mass, surrounded by the corona of white light very irregular in its formation. The general character was that of a silvery fringe, broken by spikes of varying magnitude. On the upper left-hand shoulder a truncated cone projected itself far into the sky; and where the shattered edge of the cone ended, a bright spear of white light shot far into the sky. A similar pale glory adorned the upper right-hand shoulder, and a third, somewhat differing in shape, flashed out below the lower right-hand limb of the moon. The disc of the moon had a dull, harsh, muddy, olive greenish look, and as it was relieved against the bright white corona, the rugged upper edge reminded me of the mountains which border the Red Sea, or the rocky peaks of the island off Aden. About one minute after the period of totality a red horn became suddenly visible on the lower left-hand shoulder. Its outline was sharp and defined; it was in shape not unlike a Malay creese, but less pointed. A streak of vivid flame ran along the centre of the blade, the edges were dimmer in colour, but the whole was suffused with a warm glow. The curve of the figure was inwards. Its brightness overpowered the white rays or glory of the corona. Soon afterwards—perhaps a minute later—a second red figure beamed through the white fringe, projecting itself from the upper right shoulder, near the inner base of the largest white projection previously mentioned. It was less clearly defined, softer in colour, shaped like an egg standing on its broken end. The edges were brighter than the central part, but not so bright as the horns on the lower limbs. Whether these protruberances were separated from the sun I could not determine.

The red scymetar-like object, and the other half-egg-like protuberance, we decidely incline to regard as *faculæ*.

It is evident that the sun has an atmosphere of immense extent, external to the photosphere which constitutes its disk; of at least we may say, a height of 50,000 miles. Below the photosphere, between that and the body of the sun, there is of course another atmosphere, unless we regard the whole as one, divided, except at the spots, by the photosphere. At what depth below the photosphere is to be found the body of the sun, we are not able to determine. While the sun's bulk or volume is 1,400,000 times that of the earth, it only weighs 355,000 times as much. If the volume is stated rightly, the average density must be four times less than that of the earth. But is the volume stated rightly? Its diameter is said to be 882,000 miles, but this is the diameter of the sun as we see it, namely, of the photosphere. But supposing the photosphere to be 50,000 or 100,000 miles above the body of the sun, the density of the latter may not differ materially from that of the earth.

The spots in the sun may be compared to the open hatches of a ship, only they have no definite form and are constantly changing. Messers Balfour and Lockyer attribute the formation of these spots to the movement of currents from the higher to the lower atmosphere. The spectroscope has informed us that many of the minerals of our earth have to do with the generation of the sun's says. These minerals are found in meteoric bodies; and the space in which the earth moves is so populous with these bodies that the earth runs down millions of them daily. For all we know the whole interplanetary space may teem with them. 'The light and heat of the sun,' say Balfour and Lockyer, 'are derived from the solid incandescent particles of which the (photospheric) clouds are composed.'

It seems as though every fact ascertained with regard to the sun only increased the number of questions that remain to be answered. The greatest of our modern discoveries is the discovery how little we know.

THE RESURRECTION OF CHRIST.—IV.

In the account given of the appearance of our Lord to the disciples as they sat at meat on the evening of the day of the resurrection, Strauss finds what he regards as a formidable objection:

"If the eating and the touching were historically true, it could not be doubtful that what appeared to the disciples was a human being endowed with natural life and a natural body; if the showing and the feeling of the marks of the wounds were so, there could be as little doubt that the human being was the Jesus who died on the cross: finally, if the entrance with closed doors were true, there could be no question that the natural corporeality and life of this human being was of a very peculiar, a perfectly supernatural order. But then we have two things co-existing in absolute contradiction with each other. A body which can be touched, consequently has power of resistance, cannot penetrate through closed doors—that is cannot have at the same time that power of resistance; as conversely, a body which penetrates through boards without opposition can have no bones nor any organ by which to digest bread and fish."

Before we notice this 'absolute contradiction' let us call to mind an admission made by Strauss:

"There is no occasion to doubt that the Apostle Paul had heard this (the resurrection of Jesus) from Peter, James and perhaps from others concerned, and that all of these, even the five hundred, were firmly convinced that they had seen Jesus who had been dead and was alive again."

All the apostles, and all the disciples who to the number of 500 were with them at one

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of the interviews which they had with the risen Jesus, were *firmly convinced* that they had seen Jesus who had been dead and was alive again : such is the admission of Strauss, and it is one that did not demand of him any extraordinary amount of candour, seeing that there was never any better evidence of conviction given in this world, than that which the Apostles and first disciples gave of their conviction that Jesus had risen from the dead and gone into the heavens. Further, as we have already shown, if ever there were men in this world who found it hard to believe in any alleged wonder, the Apostles were in that state of mind regarding the resurrection of Christ up to the time when he actually appeared to them and gave them demonstration of his presence in the midst of them. Now according to Strauss the evidence which Christ is alleged to have given them of the reality of his resurrection, was entirely neutralized by counter evidence in that very chamber. In other words we cannot receive the statements of the evangelists as to the proof furnished on that first Lord's day evening, because those statements give the lie to themselves and show that there was no evidence then given of the resurrection. Should Strauss's view of the matter be correct, there remains a great problem unsolved; incomparably the greatest of all historical problems, viz., how did the Apostles and primitive disciples, after seeing Jesus crucified, come to the belief that he had risen from the dead, and hold this belief to the day of their death with an intensity greater than that with which common men believe in the existence of God, surrendering fame and ease and property and liberty and life in attestation of it? They turned the world upside down, and battled everywhere with gigantic systems of falsehood and laid the foundations of a temple of Truth that has continued to rise and broaden in the world till our own day; and all this they did under the mighty influence of their belief in Christ's resurrection. The problem is this: How did they pass from a state of all but invincible scepticism regarding the resurrection of Christ to such a belief as we have spoken of? There is but one solution of this problem, that, namely, which is given in the Gospels; but this, says Strauss, is disposed of by the fact that it involves an absolute contradiction. Christ, it is true, according to the narrative, overcame the great incredulity of his disciples, giving them irresistible evidence of its being his own very body that they saw; they touched, they handled him, they saw him eat, they conversed with him. But then, immediately, all this evidence was taken away by the statement that he disappeared from their sight, passing through the closed doors or walls. But if there was in this such a contradiction, how happens it that that all but invincible incredulity of theirs did not fasten upon it? Fo the simple reason that there was no contradiction whatever. The fact is, Strauss's objection is simply his disbelief in the supernatural trying to do duty as logic.

The disciples had seen Jesus walking on the waters. They knew that he who took Peter by the hand and kept him from sinking, was Jesus of Nazareth, having a body like theirs, of flesh and bones. Yet he walked upon the water as though his body were not affected by the law of gravitation. Water is a fluid whose particles are easily separated; what made them behave as though they were particles of a solid body? The disciples had seen a few loaves so multiplied that thousands ate heartily and were filled; they had seen innumerable miracles revealing the power of God so present with Jesus that the properties of objects and the laws of matter were modified in whatever measure that revelation demanded. After such a training as this they surely would not be baffled by the fact that the risen Jesus appeared to them at intervals after his resurrection and did not abide with them; appeared and disappeared suddenly; and was not hindered from going and coming by the things that hinder ordinary men.

"Strauss's argument," says Dr. Macpherson, "is based on that assumption which from the outset has been avowed by him and never lost sight of—an assumption which contains in itself the very conclusion which all the subsequent reasoning is professedly meant to establish—the assumption that Jesus was only a man; that Jesus is not the Christ, the Son of God; that the life of Jesus must in all essential respects resemble the life of any ordinary man; that therefore he could do nothing but what any such man may do."

HOMILIES FOR THE TIMES.—XLII.

I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me." John XVII. 23.

That Christ's love to his people now living on the earth, and especially to those with whom we have intercourse, may be rightly exhibited, it is necessary that you and I should show them the true Christian life. Let us observe how careful Christ was in the days of his incarnation to set before his disciples the true standard of holy living. Trace through all his discourses addressed to them, this manifest and never relinquished purpose. Looking at their many and grievous imperfections one might have expected that he would have somewhat lowered the true standard, would have kept in the background the full disclosure of that consecration which God seeks from us, would have accommodated the divine requirements to their feeble capacities. What but this is done by the great majority of preachers now-a-days! Are they not very much afraid of setting up a standard that shall have the effect of disheartening and confounding their flocks? In fact, they themselves have never seriously looked at the Gospel standard as one that is uncompromisingly obligatory, upon themselves and others. If the idea were flashed upon them that the perfection of the Sermon on the Mount is that which is demanded of every Christian as the sole satisfactory expression of faith in Christ, they would be filled with consternation, their hope would take wings and fly away, they would exclaim in anguish, Wretched men that we are, who shall deliver us from the body of this death? Who then can be saved?

And yet nothing is more express or less ambiguous than the teaching of Christ in regard to this. Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven. Exceed it in what respect? Will, the Teacher enter into particulars. He takes up several commandments of God and shows what kind of obedience the scribes thought it necessary to yield; and then showed what was the obedience that God required. Like the scribes, many of our modern preachers are very scrupulous not to exhibit too much of any purely moral commandment; the more extreme expressions of anger, illicit desire &c. the scribes considered sinful, all else allowable; so there are many in these days who take off the edge of the commandments, by an unauthorized use of the doctrines of grace, as though the grace of God were shown in letting his people off from the complete observance of the Gospel requirements. Now there is grace in the Sermon on the Mount; but it does not nullify an iota of the precepts. He that heareth these my sayings and keepeth them, is a wise man building upon the rock; who keeps them not, builds on the sand. The province of grace is quite distinct. It does not alter the standard; does not abate one jot or tittle from the requirement to be perfect as our Father in heaven is perfect; but it makes the believer acquainted with a treasury of strength in Christ, from which he can freely draw; by the doctrine of Christ's available righteousness it gives him peace with God, and a heart that finds its own pleasure in doing all the pleasure of God. He gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. This is his aim and supreme desire with regard to the Christians of this day; he would have them to be a body clearly distinguishable from all other orders and communities upon the face of the earth, by their deliverance from all iniquity, their purity, their zeal, their beneficence. And this superior aim of his he has commissioned you to make manifest and embody in your life; he hath set you apart for himself, to be the exponent of his mind in this matter; and it is by fidelity in this that you are to give proof of your love to his people and of your faith in himself.

In the same petition of John XVII Christ says, For their sakes I have sanctified myself that they also might be sanctified through the truth. He sanctified himself in such a way that the record of his life should be the record of the truth. In other words he gave the truth embodiment in his life, so that it should be sufficient for men to copy him, to be holy; and their sanctification by the truth contained in the Gospel should be their conformity to the example of Christ. It was not sanctification in the sense of purging from sin, for he was without sin; but in the sense of causing God's truth to find that particular expression in him which made the record of his life a fitting model for men. We may conceive of him as moving in many other spheres, and pursuing many other modes of life, and remaining sinless in all. But he sanctified himself for his last great sacrifice by pursuing the path which he actually trod, leaving us an example that we should follow in his steps. God's standard was not merely revealed in his discourses; it was embodiod in his life. And if we would give expression to his love for his people, we must do it not only by insisting upon the recognition of the very standard which he exhibited, but by seeking to walk as he also walked.

We have intimated that faith and consecration are not to be so presented as that the first shall tend to the degradation of the second, but so that the second shall find in the first its grand reliance and auxiliary. While we insist that the present dispensation tolerates no miserable half-obedience, no tithing of duty, but demands the whole heart, soul and life for Christ, we must equally insist that the Spirit of God is given in a measure corresponding to the breadth of

God's law. 'Without me ye can do nothing,' is not in the least intended to relieve us of any responsibility to do, but to reveal to us the grand lost secret of acceptable service. Faith in Christ's word obtains for me the Holy Ghost and in him all Christ's plenitude of power over my moral nature. The powers of the Spirit of God are just those which are demanded by our corrupt and diseased moral nature, our inability to do right, our alienated wills, our evil habits, our unlovingness. By the revelation of Christ's love he makes us strong in faith, and enables us to rise superior to the millstone of evil that drags us downward. If we may not at once slip the links of this millstone, (our eternal interest demands that we, well-acquainted with our forgiven sin, should learn to estimate it rightly) we can at least knock great pieces out of it daily and press forward to the hour of complete deliverance.

Notes from an Interleaved Bible.

Psalm xxxviii. 1-7. Brought very low by some grievous and invincible disease, the Psalmist's bodily distress is exceeded by his mental. His conscience awakens and tells him of many sins; and he can only discern the anger of God in what has come upon him. In this way sickness has been blest to the spiritual good of many of God's children; they perceive the rebuke of God, their dormant conscience is aroused, they see the foolishness of their course, lay hold of forgiveness and enter into a sense of divine love. They that visit them should proceed with all tenderness, yet it is sometimes their duty to speak of God's wrath, and interpret the affliction as a call to repentance.

2. It is sad when these arrows fail to subdue the heart. Men that have no shield of faith for the fiery darts of the wicked one, have a shield of stubborn self-will for the arrows of the Almighty. Alas for those who are alone in this world with the laws of nature.—We have a N. T. command to rejoice always in the Lord. Why then should the believer be called to recognise God's anger in his suffering? Well, it may be because he has grieved God by not rejoicing in him, and needs to know the sinfulness of living without a sense of his love. He that abides in his love, will abide in it still, in the day of tribulation.—The varieties of Christian experience are so great that it is an error to insist on finding absolute rules in the Bible, applicable to all cases. As the wise physician follows no invariable rule, but is guided by the peculiarities of the patient's constitution and disease, so every form of Christian experience has its appropriate treatment in the Bible. Some doctors of sacred law, want this power of accommodation, and would drive certain inflexible rules into every soul, with great occasional damage.

5. To a holy being the most revolting phenomena of a hospital, are simply the assimilation of outward humanity to the inward, and are not so offensive as the aspects of a ball-room or theatre, or, for that matter, of many a church.

11. Friends stand aloof. Yet there is One so loves you that he offers the highest conceivable rewards to induce them to show you kindness, saying, Inasmuch as ye shall have done it unto one of the least of my brethen, ye shall have done it unto me. He knew the value of human sympathy in a time of great trial, and thought it not enough that we should have his own; knew at all events that the sympathy of believers would greatly help our faith in his own. But in the Psalmist's case there was none of this human sympathy. When his enemies were most active his friends were most distant; they misconstrued the Providence of God, seeing in it the condemnation of his servant.

14. He could say nothing; could only suffer and wait, Satan the meanwhile bringing his sins to remembrance and trying to rob him of his hope.

15. Thou wilt hear: i. e. their mischievous words which I am unable to answer.

16. Omit the words in italics.

18. How much better to make acquaintance with our sins here than to keep them masked till we stand in the judgment. Blessed are they that mourn. If we confess our sins, he is faithful and just to forgive.

19. Being numerous and strong, the enemies of faith are full of life and hope, seeing the depression of the Christian. How keen the instinct of the world to perceive every open or half open door by which the true Sovereign may return.

20. Because I follow the good they render evil. But, says the N. T., Who is he that will harm you if ye be followers of that which is good?

22. Make haste to help. He will avenge them speedily. But not as some men count slackness.

Correspondence.

To the Editor of the "Bombay Guardian."

Mr. Editor,—As you will doubtless be flooded with reports of the Eclipse, I will only attempt to describe the phenomenon during the total phase, which was only visible for about one minute at the place of observation, (12 miles S. of Sattara.)

Conceive a circular disk of black cloth, about a foot in diameter, and arranged as a shade or screen to be placed before a lamp.

Saturate the edges of this circular disk, with a strong solution of alum, and bring it into the light and heat to evaporate and crystallize. The little crystals will be thrown out in every direction. Should there be many very long ones, extending out beyond the periphery an inch or more, most of them might be broken off, leaving only here and there one of the long ones. Now in a dark room bring a strong light and place it close behind this screen, so that while the light illumines these beautiful crystals, all around this black disk, it is completely hid from the observer. And conceive also the walls of the room hung in black to prevent reflection, and you will have the idea as presented to my mind.

Just fancy a beautiful, bright crystal projected out from the sun, say fifty thousand miles, with a diameter of ten thousand miles! These crystals did not all appear to radiate from the sun's centre, and they appeared to be permanent. There was no perceptible change while the phenomenon lasted.

My impressioon is that there were not many of these very long crystals. One on the N. E. side appeared more prominent than any other one.

How absolutely ignorant we are of that great luminary that has always been familiar to us.

I trust some one has secured good photographs of the phenomena, if the light was sufficient to make that possible.

Your's truly,

19th Aug. 1868. Sattara.

Epitome of News.

SATURDAY, August 22, 1868.

—In a letter to the press the Duke of Portland says: "There is not a single individual in the kingdom thoroughly well acquainted with public affairs, who, if a gentleman, would deny upon his honour; or, if otherwise, on his oath, (unless a fit subject for committal for perjury!) that party motives, and party motives alone, have been the guiding star of the mover of the present onslaught on the Church, and unholy alliance with Demagogues and Papists, whose openly avowed objects are to pull down the best and most ancient institution of the country, and set up Yankeeism in politics and voluntaryism and Popishdom in religion."

The idea of coupling voluntaryism and Popishdom as things to be equally dreaded by Englishmen!

—*Overland Mail*: "The North Eastern Railway Company have issued a notice, intimating that all men in their employ who have a right to vote are at full liberty to act at the forthcoming election in accordance with their own opinions, and that the votes they may give will not in any way effect their position.

The overseers of Bocking, Essex, and of Frinsted, near Sittingbourne, Kent, have decided to place women on the register of electors.

The occupation of Alaska, or Russian America, the purchase of which has just been ratified by Congress, has speedily been followed by reports of rich gold discoveries.

The sale of 'Hymns Ancient and Modern,' it is asserted on good authority, has reached four millions of copies.

Cases of sunstroke to on unprecedented extent have been recorded in the daily papers, sometimes amounting to half a dozen daily."

—*Railway Times*: "It is gratifying to find that the directors of the London and North-Western Railway (one of the largest corporated bodies in England), with its 30,000 officers and workmen, make such arrangements for the conduct of Sunday work as will enable every man in their employ to attend church at least once on Sunday. We understand a sub-committee of directors met early in January, calling for returns of Sunday work from the superintendents, and their meetings are continued until such arrangements are made as will satisfy the committee."

—Rev. W. Morley Punshon has determined to take up his residence in Toronto, Canada West, for two or three years.

—The *Dundee Advertiser* announces the death of the Rev. W. C. Burns, the first missionary of the English Presbyterian Church to China, at Newchang, on the 4th of April. To this work he was ordained in 1847, and faithfully, zealously, and successfully laboured in the vast field assigned him. To identify himself with the native population and establish an influence over them, he assumed the Chinese dress and conformed to their social habits. His Bible was constantly in his hand; and he became known, not only in the villages which he visited but in Pekin itself, as the "Man of the Book." It is known that when the native converts were exposed to persecution, Mr. Burns repaired to the capital, and through the intervention of the Hon. Frederick Bruce, the British Ambassador, procured redress from the oppression of which they complained. It was said that Mr. Burns wielded an influence in the Celestial Empire beyond any other individual unconnected with the actual administration of the State. He died at the comparatively early age of 53.

—*Christian Times*: 'The annual treat to the 250 Bible women of London, who are labouring under the superintendence of Mrs. Ranyard, took place on the 30th ultimo, in the beautiful grounds of Henry Ford Barclay, Esq., of Monkhams, Woodford. A special train conveyed the Bible women and their superintendent from London at 10 o'clock A. M. A bountiful dinner was provided in a large tent at 12 o'clock. The afternoon was most agreeably and profitably spent. Groups of the Bible women might be seen wending their way amongst the beautiful flower-beds, and then settling under various trees, or in shady nooks, holding little meetings for prayer, conversation, and singing. At six, the bell rang for tea, a repast which was evidently highly relished by the happy-looking guests. A large number of ladies and gentlemen, chiefly friends of the worthy host and hostess, had now assembled, many of whom added to the enjoyment of the occasion by their loving words and little acts of kindness to the Bible women. After tea, a very delightful meeting was held, which was addressed by the Rev. C. Pennefather, Mr. Jonathan Grubb, Mr. John Macgregor (Rob Roy), and Mr. Henry Varley."

—The cost of a telegraphic massage between London and Bombay is to be reduced January 1, 1869, from Rs 50 to 30.

—*London Review* on "The Prevention of Contagious Diseases": "The Act of 1866 has been in operation at Devonport, at Sheerness, and other places, and disease has lessened both in extent and severity; but it has been found impossible to work the Act completely, because the districts are not properly isolated, save at Sheerness, where enthetic mischief, formerly as bad as anywhere, has practically disappeared. Malta is perhaps the best instance of the efficacy of legislative interference, Sir H. Storks declaring that its success there has been absolute. But what is of incalculable importance, and must be a source of profound satisfaction to every right-minded man, is the fact that the detention in hospital, giving time for reflection and opportunity for proper moral and religious instruction, with kind treatment, leads the 'unfortunates' in many instances to abandon their evil course of life. At Chatham 23 and at Devonport 30 per cent. were reclaimed in 1866 and sent to their homes or reformatories. But further than this, it has been shown that the special kind of police surveillance adopted, instead of augmenting has actually diminished clandestine prostitution, if we are to believe men who have superintended the working of the Act of 1866. It must be distinctly understood that those who wish to see preventive measures applied to the whole country merely regard the matter from a sanitary point of view; they are opposed to any plan by which prostiution would be licensed or countenanced; the system of certificate they object to, and only require that infecting persons should be detained, like small-

pox patients, till they are no longer dangerous; and all they further ask is that persons who notoriously lead a life which exposes them to the chance of infection, should be under periodical surveillance."

Unhappily it is the system of certificate that has been adopted in India.

—*Bombay Gazette*; telegram: "The Ameer Shere Ali Khan has entered Cabul with five thousand sowars.

"He ascended the throne on the 14th August."

MONDAY,—AUGUST 24.

—*Times of India*: "The unusually heavy rains which fell on the 10th, 11th, and 12th inst., in Guzerat and Kattiawar, have caused great loss throughout the whole of those districts. Ahmedabad and the country to the northward seem to have suffered most severely. A correspondent informs us that in Ahmedabad alone, one thousand houses have been destroyed, involving a loss of from thirty to forty lakhs of rupees. In the surrounding country, viz., Surkhej, Pethapoor, Meshara, Vudnuggur, Yeerungaum, Baroda, and Cambay, several thousand houses have been demolished."

28 inches of rain are said to have fallen in three days. The severity of the storm was much greater in Guzarat than in Bombay, though it began here a day earlier.

—In consequence of the legal questions which have been raised by a few of the shareholders of the Commercial Bank Corporation of India and the East, the Master of the Rolls has further postponed the payment of the second dividend, which was some time since declared; his lordship being of opinion that the relative rights and liabilities of the corporation and the Old Commercial Bank of India should be defiend by the court before any further distribution of assets is made.

The *Times of India* thinks that this bodes well for the interests of the shareholders of the Old Bank and the China loan depositors.

—Correspondent of the *Times of India*; the eclipse as seen 19 miles South of Sholapoor: "Our attention was directed to the south-west, where a far deeper darkness than that around us appeared—I do not say *began* to appear—for it seemed to form almost at once over a large segment of sky; the remainder of light around us seemed to diminish by pulses, as this great curtain of darkness rose and spread out, especially to the south, with a velocity and majesty that I cannot describe. I could only watch its tremendous sweep as it burst along towards us, darkening earth and heaven, until we felt ourselves under the great veil.

* * * * *

"The rapidity of the motion of the tremendous pall, and the suddenness and completeness of the final pulse of darkness, were inexpressibly grand and never-to-be-forgotten; and it so absorbed the senses that the wind seemed to cease, and only after a few seconds of darkness, I heard the distant cries from the village below. The rkness continued for about three minutes—ough they seemed very short ones—and the ermometer fell to 76°, while the dew fell very pidly, and was driven by the wind like a thin izzle of rain, and I felt it getting very chilly. length the low arch of light to the north beın to enlarge round by the west, and the great ırtain began to be withdrawn with the same ajestic sweep with which it had been cast over , and soon its edge was seen passing over the enith and vanishing in a lessening arch to the outh-east."

—62 inches of rain had fallen in the Fort up to aturday.

—Referring to the eclipse the "Mitrodaya" ys—'The scene in the native town was curious the time of this solar phenomenon. Males and nales in their half-barbaric and shabby dress re to be seen going from one temple to another pray the deity to go to the help of the luminary the day in his duel with the headless giant ahu.' The hallalcores, who are the dregs of e native community, received charities of gold d silver, copper, aud clothes of various kinds. e ignorant thought that these sweepers have efficacy of freeing the sun from this torment. shows the Indian society in a stage of semi-barism."

—*Mitrodaya*: "Have not rings and jewellery, uses and state carriages, for the concealment which Candas is convicted and sentenced, been oncealed by the insolvents under Act XXXVIII a greater extent and to a larger amount? isit the splendid palaces of these psuedo-insolvents and say have they not got the same furniture, the same jewels, the same horses, the same carriages as before? It is really pitiful that these dishonest persons should be allowed thus to throw dust into the eyes of Government and the public. We loudly call for a Commission, we beseech the Government, in the name of justice, to have all the estates minutely scrutinized and searchingly examined. Of the sixty estates wound up under the provisions of this Act more then fifty would be found mismanaged and dishonestly wound up. The exposures from this quarter would for a moment surpass what we have witnessed in the Bank of Bombay of late."

—*Friend of India*: "At last all Christians in India are likely to have extended to them the provisions of a divorce law superior in some respects to that of England. The Bill prepared by Sir H. Harrington years ago was merely a transcript of English Acts. The principal changes in that measure appear in the last *Gazette*. They seem to have been necessitated by the doubt whether the Indian legislature can dissolve marriages celebrated out of India, or marriages celebrated in India between persons not having a domicile here. The English Government has had a commission sitting on the subject and promises a statute some day. But, after waiting five years, the Government of India has justly thought it unfair to the classes for whom nobody denies its power to legislate, to wait any longer. These are practically East Indians and Native Christians. To make the law more than a mockery in their case, the Mofussil Courts have been given a co-ordinate jurisdiction with the High Courts. The Act can be made applicable without change to European Christians at large, whenever the Governor General's Council acquires power to legislate for them. One great improvement in the English procedure is the power given to the Court to sit with closed doors. The Bill does not, of course, apply to Roman Catholics. Such cases as that of the Native who, when a Christian convert married a Christian wife and on apostatising to Hindooism married again according to Hindoo law, are provided for by granting the Christian wife the right of divorce."

TUESDAY,—AUGUST 25.

—The Californian Ghauts (the Sierra Nevada) are about four times as high as ours, yet they have been cleared by the railway, which is completed to Reno, 154 miles from Sacramento.

—There has been an outbreak of Cholera at Jaulna.

—Referring to the Rev. Dr. Wilson of Bombay the "Friend of India" says—"Next February that distinguished scholar and philanthropist will complete the fortieth year of his residence in and labours for India. If fifty years constitute a jubilee period in Europe, surely forty may be taken to represent the same length of time in India. Accordingly several laymen of Bombay, representing all classes, have set a movement on foot to endow a John Wilson Fellowship in the University. Should the venerable scholar again be passed by on the approaching vacancy in the Vice-Chancellorship, the fact will be due only to the mistaken and un-catholic idea, that the appointment of a clergyman to such an office might be misrepresented by the natives."

—Mr. Ronald Thomson, secretary of the British Legation at Teheran, reports to the Foreign office that the population and resources of Persia have been over-estimated. Extending 700 miles from north to south and 900 miles from east to west, Persia contains an area of 648,000 square miles, but an immense extent of its superficies is absolutely desert, and the population is everywhere so scanty that it only averages about seven to the square mile, or four and a half millions.

—The *Madras Observer* contains some Notes of a trip to the Pulneys from which we make an extract or two: "Everything we saw at Dindigul gave us the impression of a healthy state of the Mission and of unwearied activity on the part of those who conduct it; and we were glad to see a little of the manner in which our American brethren manage their Mission work. Short as our stay was, we were able to visit Mr. Chester's schools, and to form some idea of his home work. As a Medical Missionary, he finds that his skill in prescribing for the body gives him many facilities for pointing his patients to the great Physician of the soul. Every Wednesday and Saturday applicants for medicine come from the neighbouring villages. He assembles them in his verandah, preaches the Gospel, and then attends to their bodily ailments; and the whole house is busily employed for hours, he in writing prescriptions, and his compounders in making them up. He practises surgery also, and Lord Napier kindly made him a present last year of a set of surgical instruments, which he speaks of as 'his jewels.' To every patient who receives a prescription he gives a neatly printed paper in Tamil, containing the Ten Commandments, the Lord's Prayer, and a short epitome of the Gospel, which the person who receives it is required to produce as a kind of ticket on the next application; so that the paper is carefully preserved, and Mr. Chester has reason to believe often attentively read. There is a small hospital for those patients whose cases require more constant attention, and whose bodies and souls are alike cared for.

"The children in the schools looked bright and intelligent, and sang Tamil lyrics very nicely. Mrs. Chester takes her full share in the oversight of the girls. Here, as elsewhere, there seems little or no unwillingness on the part of the heathen to study the Bible. In the English school in the Mission compound the boys in each class are taught the Bible for the first hour, and all the reading-books in use in the schools are those published by the Christian Vernacular Education Society; the premises of which institution adjoin Mr. Chester's, and Mr. Yorke, the Principal, kindly shewed me over them. This Society must be a most valuable auxiliary to direct Missionary work. The majority of the boys in the Mission schools readily attended Christian worship. I learned that while the natives had the choice between the Government School at Dindigul, where the Bible is not taught, and the Mission School where it is, the latter has an average attendance of 100, and the former not one half of that number, and the attendance is said to be growing, constantly smaller. Most of the better class of natives, as Mr. Chester observes, think more of the popularity and general excellence of the school than of what is taught in it."

—On the Pulneys: "One lofty eminence, looking over the plain which is the scene of Mission work, and thus commanding a view of what is to the Missionaries a Land of Promise, a knigdom to be subdued to Christ, has received the apropriate name of 'Mount Nebo.' But this hill has another claim to distinction. It is occasionally the scene of a remarkable mirage, resembling the 'Spectre of the Brocken' in the Hartz Mountains. Two of my party were fortunate enough to witness this phenomenon at sunset on the 24th of July. Standing with their backs to the sun, they saw themselves figured in the eastern sky, and surrounded with a halo of glory—a rainbow reaching down to the feet. To make sure that the apparitions were their own they failed not to bow, stretch out their arms, &c., all which motions were duly responded to by the sky-figures. The appearance lasted perhaps for two or three minutes, quite long enough to enable them to observe it carefully."

WEDNESDAY,—AUGUST 26.

—Lieut. Speke, of H. M.'s 46th, in attempting to jump over a small nullah, at Poona, fell and so fractured his leg that it was found necessary to amputate it. He is a relative of the late Captain Speke, of African celebrity.

—The "Englishman" considers Merv the next place the Russians will think of occupying after establishing themselves at Charjui.

—The Madras Railway line between Moodanoor and Tadputty will be open for traffic Sept. 1.

—A Goa correspondent of the *Bombay Gazette* gives the following account of an abortive Gunputi: "A female inhabitant of Merces, a village situated about a mile to the south-east of the capital, brought to our market the other day a monster said to be born of a pig. It had the head, trunk, eyes, and ears of an elephant, but the body, legs, feet, and hoofs were those of a pig. It was dead, when thus exhibited 'gratis.'"

—*Poona Observer*: "We have already published the greater portion of the Reliefs for 1868-69. The following list completes all the contemplated changes:—

The	3rd	B. N. I.,	from	Poona to Mhow.
The	5th	,,	,,	Belgaum to Aden.
The	7th	,,	,,	Aden to Belgaum.
The	17th	,,	,,	Rajcote to Kolapore.
The	18th	,,	,,	Baroda to Rajcote.
The	25th	,,	,,	Sholapore to Dwarka—[Kattiawar.]

"The 12th Madras N. I. have received orders to send in their embarkation returns. They will either go to Burmah or to Singapore; probably the latter. Those regiments, British and Native, which

have not been mentioned in the above, or in the preceding statements of Reliefs, will not be moved this year."

The 91st Highlanders and the 46th leave Bombay for England in October.

THURSDAY,—August 27.

—The *Times of India* thinks it hard that the Commissariate inspectors of the Abyssinian Force are denied batta.

—It is rumored that the Persians are once more bent on the annexation of Herat.

—A St. Petersburg correspondent of the "Pall Mall Gazette," writing on the 14th July, says—"As for the capture of Bokhara, which the newspapers here seem to have expected to cause a great sensation in Europe, the official 'Invalide' declares its satisfaction at the calmness with which the news has been received by the English press."

—Cotton of the value of a million stg. was shipped in Bombay last month. This is at a valuation of about 7d. a pound.

FRIDAY,—August 27.

—After September 1st, the charge for messages between London and New York, Boston, or Canada, will be £3 7s. 6d. for ten words; and 6s. 9d. for every additional word.

—*Times of India*; Ahmedabad: "The rain still continues in all its severity, and the destruction in the city is awful. It has been roughly estimated that more than ten thousand houses and buildings (or nearly one-third of the entire city) have been either damaged or destroyed. It is stated that the damages caused will not fall short of twenty-five lakhs of rupees. The calamity has fallen heavily upon the poorer inhabitants, who are at present in great distress; food, clothes, and the necessaries of life having disappeared with their homes. The members of the Ahmedabad Relief Fund contemplate affording them relief.

"There is a report current here that many vallages adjacent to Ahmedabad have been washed away. Dead bodies of animals and human beings were seen floating down the river Saburmuttee. It is impossible yet to ascertain the number of lives lost, or the destruction caused in the villages, as communications have been completely stopped. The Hindoo population (Vishnus), both men and women of this city, greatly afflicted by the tempest, repaired in multitudes, on the 12th and 13th instant, to the Saburmuttee to offer prayers and solicitations to the 'god Neptune,' to discontinue sending rain, and to stop the destruction."

—Same; Dhundooka: "We had a storm of wind and rain, which raged without intermission from the 9th to the 11th inclusive, doing much damage to the crops in this neighbourhood, and destroying, many houses. Three hundred and fifty houses have fallen in this village alone"

—Contributions to a forthcoming work on the nidification of Indian birds, are invited by an advertiser in the *Times of India*.

—Deaths last week, 238, being 124 less than the average.

—*Pioneer*: "The Koongurh business is not yet settled. The wretched Bhooeyas will not fight; they show a dogged and passive opposition, but nothing more. Meanwhile the troops which have been sent to coerce them are said to be in a wretched plight, condemned to a life of inactivity in tents and hastily constructed huts."

—*Indian Daily News*: "An American has lately been tried in one of the Chinese Consular Courts, on a charge of having embarked in an unlawful expedition to Corea. The case broke down for want of evidence, but it appears that Mr. Jenkins, the defendant, aided a Prussian in chartering a vessel to Corea. A steamer, sailing under the flag of the German confederation, was engaged, and a body of 150 armed men recruited. The object was to exhume the body of a deceased sovereign of Corea, but whether to find treasure in the grave or to extort mony from the Coreans is unknown. The armed body landed, and returned after an absence of 36 hours, but strange to say nothing can be elicited as to what transpired. The expedition, however, was a failure. The defence was that the Prussian endeavoured to negotiate a treaty with Corea, but he was not accredited by his government."

—*Pioneer*: "We are glad to learn that the High Court, sitting in appeal on the Cawnpore suttee case, have greatly reduced the heavy sentences of transportation for life and imprisonment or ten and five years, passed by the Sessions Judge. They have sentenced four men to five years' imprisonment, five to four years, five to two years, seven men and five women to six months, and eighteen men to three months' imprisonment, while eleven have been acquitted altogether. The five women, we hear, had already been released by the Lieutenant Governor in the exercise of his prerogative. The grounds on which the High Court have modified the sentences agree very nearly with those urged by ourselves at the time. 'The Court,' they say, should be careful not to array the public sympathy on the side of the offenders, which is the certain consequence of the awarding a too severe sentence for an offence of which the motives are religious."

—*Bombay Gazette*; Peshawar. "Through the influence of the Wahabee Akhoond of Kotah and Teerah a great number of the residents of Swat, the subjects of Akhoond Sahib, have embraced Wahabeeism. The old Akhoond having been enraged at the conduct of this portion of his subjects has declared a *jehad* or a religious crusade against them, and it is even apprehended the Akhoond will rise up against the Wahabee Akhoond of Kotah and Teerah.

"The British expedition to the frontier of Hazara is being conducted with unusual vigour. Troops are being sent from all quarters of the Punjab with great haste, and a most bloody encounter between the various frontier tribes and the English is expected."

—Local items of the week; a Mussulman hung himself; a Hindoo fell into a quarry hole and was drowned; a Hindoo woman through grief for the loss of her husband, jumped into a well and was drowned; a Parsee, under the influence of liquor took a dose of opium that killed him; a Mahomedan mendicant was found dead in a verandah.

—*Bombay Gazette*: "Last Wednesday afternoon a young Hindoo girl fell into a well at Gamdavie while drawing water, but was rescued by a policeman, who instantly jumped in after her. A Bombay police sepoy who acts in that way deserves a medal."

—The English Mail of August 7th arrived this morning. *Overland Mail*: "The list of borough voters just issued shows that in some towns the constituencies have been more than doubled by the new Reform Act.

A new French loan for 17,600,000*l.* has just been issued.

The publication of the Russian plan of campaign in 1866 by General La Marmora is said to have been done at the instigation of France, and the old war rumours have arisen again.

The news from Spain is still very disquieting. Insurgent bands are said to have appeared in various parts of the country.

The struggle in Crete is still going on.

President Johnson recently sent a message to Congress recommending the election of the President by a direct vote of the people, and other amendments in the constitution.

The Atlantic cable of 1866 has failed, but it is hoped that the interruption is only temporary. For the present the whole of the work devolves upon the cable of 1865, so fortunately picked up by the *Great Eastern*.

If the Duke of Buckingham does not object to a Royal mandate being issued, the consecration of the Rev. W. K. Macrorie as Bishop of Maritzburg is expected shortly to take place in this country. The formal consent of the Archbishop of Canterbury has been obtained to the consecration.

The long-expected Russian project of connecting the Baltic with the Black Sea, by means of a direct railway, so important to the development of commerce and industry, and to the strength at the same time of Russia, will soon be an accomplished fact, the Chevalier de Oppenheim having obtained from the Roumanian Government, upon very favourable terms, the requisite concession to extend the Lemberg-Czernowitz and Suczawa line from the latter place to Jassy, whilst that from Odessa Kischeneff is already under construction."

TELEGRAPHIC NEWS.

London August, 19th.—The *Times* of to-day criticises the rewards to the officers engaged in the Abyssinian Expedition, and cannot understand the omission of the names of General Russell and Major Beville, or why Colonel Merewether was only made a Brevet Colonel and Captain Holland only a Major.—In the same article, the *Times* regrets that Sir Stafford Northcote is promised the decoration of the Star of India, because it has since been discovered that the order is only conferrable for service *in* India.—The Protestant demonstration at Sydenham yesterday proved a failure, the weather being rainy.—A peculiar speech has been made by the Emperor Napoleon, who has failed to allay the chronic uneasiness at present felt on the Continent. The Solicitor General, Sergeant Hayes, and Mr. Anthony Cleasby have been appointed the new Judges under the Bribery Act.

20th: The latest advices from the Brazils state that an assault has been made by the allies on Humaita, which met with opposition from the Paraguayans.—M. Henri Rochefort, proprietor of *La Lanterne*, has been condemned to pay a fine of 10,000 francs, and to undergo one year's imprisonment for refusing to insert a voluminous *communiqué* of the Minister of the Interior, relative to the confinement of M. Sandon in a lunatic asylum, a debate on which recently took place in the French Senate.—A disastrous fire has occurred at Northumberland House, Charing Cross.

21st.—A collision occurred yesterday between the Holyhead limited mail and a goods train laden with petroleum, resulting in 23 passengers being burnt to death.

23rd.—Intelligence received here to-day states that a Fenian has been arrested at Lucerne, in Switzerland, whose intention it was to assassinate Her Majesty Queen Victoria.—The Prince of Wales has been gazetted Colonel of the Rifle Brigade.—Sir Alexander Woodford, Governor of the Chelsea Hospital, has stated that General Merewether and General Russell will be made Knights Commander of the Order of the Star of India.—Lord and Lady Farnham were among the victims in the Holyhead catastrophe.

24th.—The reported arrest of the Fenian at Lucerne has been contradicted; the man appears to have been insane.—The capital of the Company for laying down a cable from France to America has been fully subscribed.—Thirty-three deaths are reported to have been caused by the Holyhead catastrope.—A pacific article has been published by the *Constitutionel*, in which it is asserted that capitalists see nothing in the state of public affairs to create uneasiness.—An enormous destruction of hemp and flax has taken place at St. Petersburg.—The Dean of Peterborough is dead.—The Bombay mail of the 28th ultimo, arrived in London on the 22nd inst.

New York August 15th.—The weather is rainy. Very unfavourable accounts of the growing cotton crops have been received from Georgia, Florida, and Mississippi.

20th.—Advices received here assert that Louisiana is in a very disturbed state.—The Democrats have gained a majority of 8,500 votes in the Kentucky elections.

Miscellany.

—Rev. Dr. Ewald of the London Jewish Mission: "It may not be without interest if I mention here the number of families who have b instructed and baptized by me, from the time Committee placed me at the head of this missi in 1851. It is only by taking occasionally a trospective view of the work, that the blessin God vouchsafed can be duly appreciated.

"I instructed and baptized, during that ti twenty-two families who were all Jews, that husband and wife, and of course all the child had been Jews. Of these, three families did answer our expectation. Of one family the fat and the mother died; of another the father d One family left for Germany; another for United States; and a third for Holland. T teen are living in London, and one in the coun

"I have instructed and baptized, within period, thirty-six families, of whom the husb were Jews, and the wives Gentiles; of them husbands died. Two emigrated to Australia to Italy; one to the United States; one to many. Four are residing in provincial to and twenty-three in London.

"Of those who were baptized when single, teen have since married, all of them have united to Gentile women. Of them two em ted to America; two live in the vicinity of Lo and fourteen reside in the metropolis.

"I have also baptized nine Jewesses who, a time of their baptism, had Gentile husbands.

"I have likewisd baptized, during that pe ten Jewish widows with their families; of two died since; one widow has married ag They all reside in London. May the Lord many more, even such as shall be saved."

—The Rev. Dr. Caldwell, South Tinnevelly, reports: I regret to say that I am unable to report as favourably of the progress of the eastern or Edeyengoody division, the older division of the district, during the year. As was truly remarked by one of the native speakers at the meeting of the Sangam in Edeyengoody, 'there has been considerable increase in the amount of money raised, but there have been few conversions from heathenism to Christanity, and conversions from nominal to real Christianity have been fewer still.' Such accessions from heathenism as have taken place have been chiefly in connection with three of the best congregations. The greater number of the congregations have remained stationary, and in a few we have lost ground. Still, after deducting losses, I find that we had a total increase during the year in this division of the district of 103 souls. The worst odds with which the year has been marked have been owing to ebulitions of immorality, arising in great part from the strength of the prejudice Hindoo Christians in general still retain against the re-marriage of widows.

I do not consider it an unmingled evil that we have had to lament the loss during the year of *two excellent native christians* who have been taken from us by death. One of them in particular, a man of the name of Paramanandam ('Heavenly Bliss') belonging to the village of Carikovil, was well known for his pure, peaceful, truthful character in the troublesome, quarrelsome neighhourhood in which he lived, and has left behind him a name which will speak for God for many a year. He was always excepted by name by the heathens of that village and neighbourhood when they spoke in a disparaging manner of the congregation to which he belonged,—as they often did, though they had little cause to do so; for however bad the christians might be, they themselves were much worse, and the chief fault of the christians was that they allowed themselves too much to be influeneed by their heathen neighbours. Good Paramanandam amongst that troublesome set of people was, to use a Hindu proverb, "like a frog amongst a thousand snakes,"; but, though he appeared to be unable to do them any good, even the worst people in the neighbourhood thought it a shame to attempt to do him any harm. His remains were brought to Eedyengoody to be interred, where he received a sort of public funeral, as it was felt that his name was the property, not so much of his own village, as of the district.

Whilst the number of the righteous few has diminished, and the records of the year have been darkened by the occurrence of grievous offences, we have not been left without special encouragement, even in this division of the district. The remarkable educational progress that has been made during the year at Edeyengoody itself, the head-quarters of the district, consequent upon the enlargement of the Boarding School and the establishment of an immense *Day Boarding School*, and in particular the remarkable progress made by nearly all the congregations during the year towards *self-support;* must be regarded as tokens for good,—lighting up a picture which would otherwise have been darker than usual, leading us to hope that amidst all the ups and downs incident to Missionary work in India, downs as entirely to be expected as ups, our progress continues to be a real progress in the main.

The money raised during the year in this division of the district for purposes connected with the Misson amounted to 1,572 Rupees or 8½ annas per head, a proportion per head which must be pronounced very creditable to the people, especially considering their poverty, and the comparative value of money in a country district in India. I was anxious this year to throw the entire burden of making the collections on the natives themsleves. I was away from home at the time and on my return found that the plan of *making natives do their own work* had proved a perfect success. When I had busied myself with the details of collection the money came in only by instalments, and the trouble and worry extended over several months. In some instances the subscriptions promised had not come in by the end of the year. Whereas on that occasion the native collectors, partly perhaps to show what they could do when the whole responsibility was placed in their hands, collected the entire sum subscribed in every instance in a single day, leaving no balance to be collected afterwards and no further work to be done; and not only so, but the amount they collected in this way was considerbly in advance, as I have already mentioned, of anything that had ever been collected before. The only pressure they put upon the people was by characteristically giving notice that if they were detained in any village by the whole of the money not being ready on the appointed day, they should eat and drink at the expense of the people of the place till the sum was made up! It was not found necessary, however, in any instance to carry this dreadful threat into effect.

Half the salary and allowances of the Native Missionary, and half the salary of eight Catechists belonging to this division of the district, were paid month by month out of the funds collected last year. A sufficient sum has now been set apart to meet payments to the same amount for the next twelve months; and a balance remains in hand amounting to Rupees 800, which has been lent out on good landed security, at such a rate of interest as will of itself suffice to pay half the salary of an ordained pastor as soon as natives are ordained, as it is intended they should be soon, as pastors over particular congregations.

The Native Committee showed their zeal in the matter still further, and in a most commendable manner, by taking upon themselves, as a special additional contribution of their own, the responsibility of meeting the salary of a Schoolmaster Catechist in a village which appeared to be in a backward condition.

The *public meeting* of the Sangam, as a Society or Association is called, which was held after the money had all been collected, was one of the best, if not the very best, we have ever had. The impressions produced in my mind, with regard to the position at which the movement towards self-support had arrived, cannot perhaps be better explained than by quoting a portion of my address at the opening of the meeting. I said, in substance; "This day, my dear brethren, the taunt of the heathen that yours was the religion and church of the whitemen must be regarded as doomed to pass away and be forgotten. Everything I see around me is yours, not mine. The District Church Fund is yours, the Village Church Fund is yours, the Committees are yours, the collectors yours, secretaries and acountants yours, the speakers yours: the day is yours, the meeting yours: the objects aimed at and thus far accomplished are yours: the religion we wish to propagate and establish is yours, no longer ours merely, or rather it is the religion of the common Father and the common Saviour of us all, which you have resolved shall become the inheritance of yourselves and your children for ever. You have left nothing for me to do except to joy and rejoice in beholding your order, your stedfastness, your progress, and to bless you in the name of the Lord."

After the report and accounts had been read and the speeches were ended, when a collection was about to be made, a native rose up, and reminded the meeting that the Church Fund was in possession of a *small flock of eleven sheep* that had been presented to it at various times, and said he thought it was desirable to increase this flock by contributions of sheep there and then promised to be given, so as to make it of some real value to the Fund. The idea took, and in a few minutes donations of twenty-three sheep were recorded.—(*Church Missionary Record.*)

RITUALISM AT THE CAPE.

(*Letter from Colonel Aston to the Dean of Capetown.*)

VERY REVEREND AND DEAR SIR,—Inquiries having been made by various people, as to the cause of my having for some time past deserted St. George's and attended at St. John's, I think it proper, since so much notice has been taken of my having changed my place of worship, that my reasons should be generally known, more particularly on account of my relation to the congregation of St. George's as their lay Synodal representative.

From my baptism, for more than fifty years, I have belonged to the Church of England. Ever since the development of my understanding my attachment to the Church of England had, until lately, continually increased; and for many years past I have taken an active part in supporting and defending the church of which I have so long been a member. Moreover, my position has been such as to incur no inconsiderable obloquy on account of my zeal in her favour; more particularly because my influence has been directed against certain so-called Low Church peculiarities. I have loved the Church of England from habitual communion with her; I have loved her from a conscious debt of gratitude for benefit derived from her to myself and others; and I have reverenced her for inherent excellences which I have thought unequalled without her pale. But the Church of England which implanted these feelings of love, gratitude, and reverence, was that church seen through her parish churches, and their plain services and ministrations. My parish church I have felt to belong to me, and myself to my parish church; and having looked upon St. George's as my parish church in Cape Town, my separation from its congregation is very painful to me. I feel that separation a great hardship. I feel that a wrong has been done in my person to a devoted member of the Church of England, in forcing him to avail himself of the church's ministrations in another parish. And I deplore that I have been brought to contemplate the possible consequence, never before conceived, of my attachment to the Church of England being shaken. It is proper that I explain the causes of the effect above mentioned on my feelings.

Though I have been a strenuous advocate for decency and order in the services of the church, I am impressed with a dread of ceremonials which may have the Judaizing tendency of enchaining the mind to such ceremonies, or of distracting the devotional attention, or destroying, weakening, or misdirecting its fervour. I have thought the changes in St. George's of such a tendency. The chanting and intoning I have felt more particularly offensive. I have always been a warm lover of music, and I think suitable music in a church prepares the mind for increased fervour in the forms of worship which follow; and, when suitably adapted to metrical verse, it heightens the fervour of the words uttered in musical cadence. But in the cathedral singing of prose, I feel church music distracting to the mind, and destructive to devotional fervour; making it impossible to worship at once with the understanding and the heart. For the syllables varying infinitely in number, may be arranged variously, and must be arranged arbitrarily, perplexing the mind, engrossing that attention upon the musical arrangement of the dissected and distorted words, which should be fixed in discriminating and applying their meaning.

In the singing of metrical verse, on the contrary, I find the syllables so adapt themselves, of course to the well chosen tune; or the well chosen tune so entirely controls the arrangement of the syllable, in consequence of their constantly recurring equal number and like arrangement and rhythm, (by which particular syllables are made to answer to particular notes,) that my mind dwells wholly on the sense of the words I utter, and is conscious of the music only in its effect of warming and elevating the feelings. I find even new tunes, when simple, if not caught at once from the organ, are acquired intuitively in the progress of the psalm, assisted by the organ and the voices of the surrounding congregation; and the time being acquired, and even imperfectly, the arrangement of the words requires no concern.

By such training and practice as those professionally employed in performing the cathedral services exercise, all difficulty in the adjustment of the words to the music of the chants, is, doubtless overcome; but such training and practice, it would be inconvenient if not impossible for me, an ordinary member of the congregation, to submit to: and I have read and heard it stated, not unfrequently, that perfect skill in chanting is not conducive to the retention of fervent devotion adapted to the words used; that choristers are not remarkable for their fervent devotion, though their decency of outward appearance may be sustained, assisted by externals, especially under the direct and marked view of an observing congregation. However this be, I had observed in my own children at St. George's, a considerable increase of restless curiosity while chanting, indicating that they were thinking less than usual of the sense of the words they were repeating. I attach much importance to this spontaneous change. I could have trained them to connect external rigid devotional demeanour with their chanting; but I could, afterwards, have attached little importance to external demeanour, the result of mere training, as a measure of their feeling—knowing that persons, by training, are commonly brought to exhibit, for the occasion, an appearance of the greatest intensity of feeling, which is thrown off with their assumed character, without leaving the slightest trace of influence on their minds. Moreover, I would rather, in this case, act upon my judgment, before subjecting it to the powerful influence of habit, than first subject myself to the powerful influence of habit which might perhaps change my judgment:

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seeing that there is no heathenish superstitious practice, no Judaizing Romanistic ceremonials, which all powerful habit will not make men wedded to.

But much as I object to the chanting in the cathedral service, I feel *intoning* of the prayers to be still more offensive. During the long period of church-membership I had hardly witnessed chanting and intoning in Christian worship, except in Cape Town. But I had witnessed them under circumstances which have left associations in my mind connected with them that heighten the feelings of offence now excited by witnessing them associated with Christian worship. In the course of my long and varied experience in India, I have observed that the Hindoos, the Mahomedans, the Zoroastrians, all intone or chant the words of their scriptures or prayers, which they invariably utter with little or no attention to their meaning, but rather like the Pharisees, and Romanists often, for the merit of frequent repetition; or for a mystic superstitious influence supposed to attend the mere repetition of forms of words. Indeed, the meaning of what they utter is generally not known to them. I have observed children, unskilled in reading and unacquainted with the exact meaning of the words they read, whose attention is distracted from the meaning of the words they do know by necessary attention to the spelling and arrangement of syllables, and who are, of course, unable to adapt suitable tone and emphasis to variying words whose meaning they do not know, or the force of which in combination they do not exactly perceive, fall into monotone. I have observed pleaders and others when hurrying over parts of documents, not to their present purpose, but which must be got through, generally fall into monotone. And in various other instances I have observed, that when persons in reading or speaking feel no special personal concern or interest in what they utter, they fall into monotone. I have found my own experience square with this. But I have observed in the temporal affairs of life, that whenever a speaker or reader, in earnest, would express the thoughts uttered with exactness of meaning, he naturally adapts tone and emphasis varying with his subject, his phrases, and his words.

There is an exceedingly great difference between attending to listen to the performance of cathedral services by others, and attending to join in the performance of those services. And I could myself attend and witness occasionally the performance of at least part of those services, by a trained body of ecclesiastics, with reverential admiration and delight, but for the reasons given above, I cannot do so when I attend with the general congregation of a parish to join in these services. Moreover the mere lengthening of our long services by the chanting, tends to make the services irksome.

With regard to other matters which I should not allude to but for their having been made subjects of discussion in the town, I will add, to prevent erroneous inferences regarding my own particular views, that notwithstanding the complaints and apprehensions abroad of a leaning to Judaizing from the pulpit, and though I think that the position of the members of our church, all surrounded by, and mixed up with, a large majority of those of other Protestant communities, in which indeed many of the present members of our church have been brought up, makes it desirable that caution and forbearance be exercised to avoid offending any unnecessarily; and though I may myself, occasionally, have wished the views from the pulpit somewhat different or differently expressed, I have not thought the pulpit addresses to exceed the legitimate bounds allowed by our comprehensive church, and which might be properly tolerated by all. I do not object to the introduction of the offertory collection. But I do object to the removal of the font and the administration of the Sacrament of Baptism, from the wonted very suitable place on the left of the communion rail, in front of the whole congregation (close to the site of the administration of the other sacrament) to the doorway, through which the wind rushes for the ventilation of the church, behind the whole congregation, the symbolical object being useless in the present state of our Protestant church, and likely to do it injury by exciting suspicion and giving impulse to dissension. I think the introduction of whispering in delivering the sacred elements to communicants objectionable: the usual change in the voice itself tending to attract attention and divert the thoughts of the recipient from their proper object. The clergy's turning their backs upon the congregation, on the occasion of repeating the creed appears to me incongruous in St. George's, (and that independently of their turning towards the south,) useless for good in its symbolical object, attracting the attention to the changing postures of the clergy which ought to be wholly engrossed in the creed, and conducing unnecessarily to challenge offence and give impulse to dissent.

I also think the introduction into the ordinary parish congregation of a body of surpliced choristers objectionable here, in its ceremonial; in its tending to excite the feelling that singing in the services is for the surpliced professionals—thus discouraging and deterring others from joining—and in its incurring the expenditure of funds urgently required for more legitimate objects. I also think it objectionable to expend any sum, much less £500, for the proposed alterations in St. George's as exhibited in the drawing on the church door; which though it will entirely remove the rooms now required for a vestry and a diocesan library, will at once diminish the actual church accommodation (formerly deemed insufficient for bringing together all classes of the congregation to join together in worship), and injure the appearance of a very handsome building with which the present chaste and simple arrangement of the gallery and vestries is in keeping. Tapestry, curtains and stained glass must be incongruous in St. George's; and any windows facing the congregation must offend the sight by their dazzling effect,—which, judging from my late experience in St. John's, will be increased by chequered light partially stained with glaring colours. The colours and figures too, unsuitably engrossing the attention, especially of children; and the travestied figures tending to excite feelings rather injurious to reverence: and this more particularly in persons familiar with the paintings in temples, &c., in heathen countries. Moreover, in the present circumstances of our church in South Africa generally, and in Cape Town in particular, I think the application of ordinary contributions, and the invitation and application of extraordinary contributions for this proposed purpose, a misdirection of the church's funds and liberality, on which there are other far more urgent and valid claims.

I remain, very reverend and dear Sir,
your's very faithfully, HENRY ASTON.

GLEANINGS.

"'*Thou art my portion, O Lord.*'—What, my soul, is the portion which thou hast chosen? What is the bosom on which thou art reclining? Is it the world? As well pillow thy head on the restless wave! Is it riches? They take to themselves wings and fly away! Is it the pleasures of sin? These are but 'for a season'! Is it friends? They are dying, changing, perishing! But—Is it the Eternal God? Undying, unfading, unchanging, everlasting! Earthly streams of comfort may cease, friends may deceive, health may decay, gold may perish, earthly fabrics of happiness may crumble and totter; but amid the wreck and ruin of thy dearest earthly joys, there is *One* that changeth not! One portion that can never fail thee, one friend that can never forsake thee—'the same yesterday, to-day, and for ever.' With him for thy portion thou wilt need no other portion. Thine in life—Thine in death—Thine in joy—Thine in sorrow—Thine in health—Thine in sickness—Thine in time—Thine through eternity! 'Happy,' thrice happy, surely, 'is every people who are in such a case; yea, happy is that people, whose God is—The Lord.'"

(REV. J. R. MACDUFF.)

PASSENGERS ARRIVED.

Per *Rangoon*, August 21:

From Marseilles.—Mr. F. Chalk, Mr. Skinner, Mr. W. Abbott and secretary, Major Pearson, Lieut.-Colonel Etherige, Mr. Martin, and Mr. Tell.

From Southampton.—Mr. Hooper, Mr. MacNeil, D. M. Daniell, J. Adams, W. Crawford, J. Driver, J. Irvine, J. Sutherland, J. H. Cochrane, M. Downie, R. N. Fillans, J. Quinn, J. Smeaton, J. Maskie, H. Clarke, W. H. Booth, Capt. Downes and child, and Mrs. Scott.

PASSENGERS SAILED.

Per *Salsette*, 25th:

For Marseilles.—Maharaja of Kuppoorthulla, Mathoradas and suite, and Veterinary Surgeon R. Wilson.

For Southampton.—Mrs. Pritchard, Mrs. Atkinson, Serjeant Winter, R. E., Mrs. McCombie and 3 children, Mrs. Bunyer and 3 children, Mrs. Cook and 1 child, Captain Enright, Mr. J. A. Howell, Mr. J. Halliday, Miss. Constable, Mr. T. H. Nicholls, Pay Serjeant Fraser, and Mr. J. J. Ross.

For Suez.—Captain Llewellyn, Captain Vesey, and Lieut. Robertson.

DOMESTIC OCCURRENCES.

BIRTH.

BURGESS—August 22nd, at the Fort, Bombay, the wife of Mr. J. Burgess, of a son.

MARRIAGES.

DEWAR—PHAYRE—August 20th, at Kirkee, by the Venerable Archdeacon Leigh Lye, James Raymond Johnstone Dewar, Royal Horse Artillery, to Caroline Emily, eldest daughter of Colonel Phayre, Political Superintendent Upper Sind, and Commandant Sind Frontier Field Force.

BAKER—BAUGH—August 22nd, at Malligum, by the Rev. C. Laing, Montagu Bernard Baker, Esq, Civil Service, to Harriet Fanny, second daughter of Lieut-Colonel Charles R. Baugh, Commandant H. M.' s 9th Regiment N. I.

KNOX—LOCH—August 5th, at Calcutta, George Edward Knox, Esq., of the Bengal Civil Service, to Catherine Annie Louise, second daughter of the late Major William Loch, 1st Bombay Light Cavalry Lancers.

DEATHS.

BALLINGALL—July 25th, at Altamont, Blairgourie, N. B., George Robert Ballingall, M.D., late Bombay Medical Service, aged 42.

ISENBERG—August 11th, at Hydrabad, Sindh, Hermann, infant son of Rev. C. Isenberg, C. M. S. aged 5 months and 4 days.

COOK—August 16th, at Kaira, Robert Henry, the infant son of Dr. Cook, Civil Surgeon.

HOGG—At Carlton Gardens, London, Florence Lilian Hogg, aged 9 years, daughter of F. R. Hogg, Esq., C. S.

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